

THE SWORD OF THE LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

EDITED BY JOHN R. RICE

Office 207 South Beckley, Phone 6-6888

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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YOUTH'S CORNER

Light From the Word of God on Young People's Problems

Will you write me your questions, comments or criticisms? Some letters will be published without names but all names must be signed. Write YOUTH'S CORNER, *The Sword of the Lord*, 207 South Beckley, Dallas, Texas.

Should Christian Young Men Go To War?

The following letter expresses the concern and asks the question in the heart of multitudes of Christian young men about war.

McPherson, Kansas
Nov. 5, 1939

Dear Dr. Rice:

In these days a lot of people are thinking and talking about the war situation. I have been taught that war is wicked and contrary to the commands and teachings of the New Testament.

If our country should become involved in the present European war, we as young men will undoubtedly be called to bear arms. SHOULD WE GO? Is this against the commands and teachings of the New Testament? You know the New Testament says a lot about love. We are commanded to love our enemies and pray for them. Can we have love in our hearts and go to war and kill? Also in regard to world peace: when will we have permanent world peace? Are peace efforts worthwhile, or futile?

These are some questions that I would like to have discussed in the Youth's Corner. I sincerely hope you will see fit to give this letter consideration.

I enjoy the Youth's Corner very much and miss it when it does not appear.

Yours very sincerely,
B—D—

Sometimes Right For Christians To Go To War

It is true that the Bible says, "Love your enemies and pray for them that despitefully use you." Yet to love sinners does not mean that we will let their wickedness go unhindered. A parent who sincerely loves his child will punish that child for disobedience and sin, when necessary. A citizen who loves saloon keepers will yet if possible put them out of business and stop their wicked and criminal business of making paupers, drunkards, and harlots. A policeman may be a good citizen and may love criminals. That would not prevent his stopping a robbery or burglary, arresting the criminal, carrying him to jail and testifying against him in court. Paul the apostle loved the sinning man in the church at Corinth who was guilty of terrible sin, and yet he commanded that when the church was assembled together they should put that man away from them (I Cor. 5:4, 5). Surely it is settled, then, that to love people does not mean that you are to let them go on in any kind of wickedness.

I remember when I was a boy in school having a fight with another boy for running over a little fellow who couldn't help himself. I thought then and still think I was right. I hope I loved the big fellow, and know I ought to, but I loved the little fellow, too, and I love the right. And I stopped the injustice and bullying.

Another time I felt it was my duty to stop some boys who were

tying a tin can to a dog's tail. I expected to have to fight, but since there were too many for me to lick, I tried talking first, and succeeded! I have always been glad I interfered, and especially glad that talking was all that was necessary! In other words, Christians must oppose sin even while they love the sinner.

But you say one of the ten commandments is "Thou shalt not kill" (Exo. 20:13). Has a Christian the right to take the life of another? Well, if we mean does an individual have a right to take the law in his own hands and go out to execute vengeance according to his own whim or hate, certainly not. It was on this matter that God commanded, "Thou shalt not kill."

However, the Mosaic law which says, "Thou shalt not kill," sometimes excuses vigorous defense of self and property. For example, Exodus 22:2, 3 says:

"If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

"If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

If a man be found breaking into a house in the night, then the house owner would be justified in hitting the thief or burglar with whatever came to hand, in self defense. However, if it is daytime and a thief be seen stealing something, then the man could be recognized and arrested, and in such a case one would not be justified in killing the man. But the thief should be made to restore what he stole or suffer for his sin. So you see that the command, "Thou shalt not kill," and the command to love your neighbor does not mean to let sin go unpunished.

It is a well recognized rule in law in all civilized countries that a man has a right to defend himself and his home and property. I am not talking now about vengeance, but about necessary defense.

What I have quoted is from the law of the Old Testament, and I believe that New Testament Christians ought to go farther than the law and rather be defrauded than to kill anybody. The example of Paul, Silas, Peter, James, John, and of Jesus shows that a Christian should be willing to be beaten up rather than to kill anybody as a matter of defense. However, I think what I have said shows that when the Mosaic law commanded "Thou shalt not kill," it meant simply that individuals should not kill for individual reasons of vengeance or hate or any other selfish reason.

God Does Not Forbid Governments To Kill

On the other hand it is clearly taught throughout the Bible that God has put the responsibility on governments to punish sin and keep down crime, and expressly commands that the death penalty be given in many cases. God com-

(CONTINUED ON PAGE 3)

IN CHRIST

BY EVANGELIST HYMAN J. APPELMAN

(Sermon preached Tuesday morning, August 15, 1939, at First Baptist Church, Terrell, Texas)

(Stenographically reported by Miss Lola Mae Bradshaw)

I want you to take your Bibles and turn to the first chapter of Revelation. Start with the last sentence in the fifth verse.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Now I want to speak to you this morning on "In Christ"—Just those two words.

You notice there are three things in this text of Scripture. The first is, Jesus loved us. Second, Jesus loosed us. The word for "washed us from our sins in his own blood" is the same word that the Holy Spirit uses in the twentieth chapter and the twenty-eighth verse of the book of Acts where He says, "to feed the church of God, which he hath purchased with his own blood." Now the word purchased in that case means to loose from slavery. I want you to remember that. So the first is, He loved us; the second thing, He loosed us; and the third thing is, He lifted us. It says so right there: "And hath made us kings and priests unto God and his Father," etc.

In Christ we have love. In Christ we have loosing. In Christ we have lifting. There is no way of describing the love of God. There is nothing we can compare it to. We can see the love of a father or a mother for a child. We can see the love of a husband for a wife, or a wife for her husband, but that is a little far-fetched. There is a physical attraction there. There is blood of one blood and flesh of one flesh and bone of one bone. They are father and mother, husband and wife, brother and sister, son and daughter. But Jesus is the Creator of the universe, the King of kings and Lord of lords, on His throne up yonder in the third heaven. It would be easier for us to understand how a mortal human being could love a poisonous rattle-snake than for us to understand how God could love us with all our sins and our shortcomings.

I want to impress upon your hearts three things about that love. First, it was unmerited. We were not entitled to it. We had no claims to it. We had no right to expect it. If we got what was coming to us, every last one of us would have been in hell a long, long, bitter time ago. There is not

any righteousness, not any consideration, not any merit, not anything in any of us or in all of us put together that would recommend us to the love of God, either before we became Christians or after we became Christians, it makes not a particle of difference. It is unmerited love. There wasn't anything in us or about us, any of us or all of us, I repeat, that drew forth the love of God, except perhaps our helplessness. It was unmerited.

Then it was unsought. We weren't looking for it. We were so busy about so many things that we had no time, had no thought for the love of God. We were satisfied with the mundane things of the world, satisfied with our little homes, satisfied with our little jobs, satisfied with our little education, satisfied with our little social activities, satisfied with our little pleasures—just satisfied. Just as the hog is satisfied with the mud wallow, even so were we satisfied with the husks that this world was giving to us. In some cases they were gold plated husks or silver plated husks. In some cases they were brass husks. In some cases they were just plain old husks. We weren't thinking about God's love. We weren't toiling for God's love. We weren't reaching up for God's love. It was unsought. God had to begin by melting our hearts and constraining our souls and breaking our wills. God had to begin, even begin, the thought in our hearts of loving God or seeking His love.

Then in so many cases, it is unwanted love. It is hard to understand how anybody in his or her right mind, knowing the love of God and all the conditions and all it offers, should still resist and reject and refuse the love of God. It is just impossible to understand. That is why I tell you the angels from heaven must look down upon Terrell, upon Dallas, upon America, upon the world, and fall to understand how it is that human beings could become so befuddled and bemused and benighted that they would not respond to the love of God even when God pressed it upon them. Yes, you and I have gone up and down upon the highways and byways of our communities, we have knocked on doors, we have plead with souls, we have plead for the sinner to come and accept the love of God, and in so heart-breaking many cases they have done everything but knock us down and throw us out. Have you ever had that experience? You know that is true. They will listen to anything and everything except the love of God. They just don't want it. They are not interested in it, and when we begin to press it upon them they squirm out from under it, they refuse to hear our talk, they refuse to come to our services, they refuse to study the Word of God, they refuse in any way and every way to place themselves in the way of God's love. Folk, I say, too, that you and I were like that before we became Christians. It wasn't easy for the person or persons that led us to Christ to convince us of the value and the need and the necessity of the love of God abiding in our hearts.

But, thank God, there is one more thing about that love. Not only was it unmerited, not only

was it unsought, not only was it unwanted, but, thank God, it is unending. It is unending. The love of God will follow us to the very brink of hell and stand there with bitter, mournful tears watching us sink into the burning pit.

You know, there is one thing that love cannot do. It is the most powerful thing in all the world. It moves the world. It is more powerful than money. It is more powerful than knowledge. It is more powerful than any other thing and every other thing that human beings have, but there is one thing love cannot do. It cannot compel love. It cannot make you or me love in return. It can't do that. All it can do is to give itself. All it can do is to sacrifice. All it can do is to suffer. All it can do is to agonize. All it can do is to plead. All it can do is to weep. All it can do is to bleed its life out on Calvary's cross. All it can do is to stretch out its warm heart and warm hands and say, "Come, I want you to love Me, and I will give My love to you in return." It cannot constrain. It cannot coerce. It cannot compel love, or it would not be love. And yet the love of God in Christ our blessed Redeemer in the blood of His cross, in the pages of His book, in His Holy Spirit is constantly reaching out to us, by day and by night, at home and abroad, seeking for us, striving to pull us out of the pit and the miry clay, yearning to impart to us the free gift of God, even the salvation of our souls.

You remember the story that is told about that dear woman that was found on the steps of a jail house in a fainting condition. They rushed her to a hospital. The doctors examined her and said that not only was she sick, but she was actually dying of malnutrition. She hadn't had enough to eat.

The woman stretched out in her bed in Yuma, Arizona, and for weeks they tried every way they could to save her life, but it seemed to be useless. One day a group of doctors were standing over her bed talking quietly. They thought she was asleep, but she wasn't. She had her eyes closed but she was not asleep. She heard them give her up. She heard them say it was no use, that she couldn't live.

When they went away, she called the nurse over to her and said, "Nurse, I heard what the doctors said. Is it true? Am I going to die?"

The nurse bowed her head and said, "Yes, sister, I am sorry, but that is true."

The lady said, "Nurse, what did you do with that little bundle that I had when they brought me here?"

"It is right there on the bottom shelf of your table."

"I wonder if you would get it for me, Nurse."

The nurse reached for it and gave it to the woman. The woman opened that little bundle, and inside were some women's things, and then on the inside of that whole bundle was a little buckskin shoe, a little baby shoe, and wrapped up in that shoe was a lock of curly blond hair. It was wrapped up and inside of that shoe. And inside of that shoe was a rolled-up photograph, a small snapshot. The woman took that shoe out and

(CONTINUED ON PAGE 2)

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IN CHRIST

(CONTINUED FROM PAGE 1)

unrolled that snapshot and straightened it out and looked at it a long while. She brought it to her lips and kissed it. Then she said, "Nurse, I want to tell you how I came here." She said, "I have a boy. He is twenty-two years old now. Four years ago he was working for a bank in Boston. He stole some money and disappeared. The bank sent detectives to apprehend him. They came to my home. That was the first I knew that my boy was a fugitive from justice." She said, "I sold my home, I sold my furniture, I sold my silverware, I turned in my insurance. I took every penny I could raise and paid in full the money he had stolen. They dropped the case. They said they would, and they did." She said, "I advertised for that boy. I wrote every place I could think he might possibly be, and then in despair I left my home and started searching for him." She said, "I have been going up and down the land for a little better than three years. Every place I go, I go to the jail house, I go to the hospitals, I go to the hotels and the rooming houses and ask for my boy." She said, "My money would give out every once in a while, and I would stop and work awhile and get some money and then go on. Now I can't go on any more. You tell me I am going to die." She said, "Nurse, I know you are busy, and it is an imposition even for me to bother you with this, but I want you to take this buckskin shoe—that is one shoe from his first pair of shoes. That lock of hair is from his first haircut. I want you to take this photograph, and if ever you meet my boy, you tell him how I died, and you tell him that with her last breath his mother said that she still loved him."

Now that is exactly what God Almighty feels toward us. There is just no limit to His love. It is unending. It is unending. Our fathers and our mothers may forsake us. Our friends may turn against us. We may become the lowest of the low, we may become the vilest of the vile, we may become the wickedest of the wicked, but the love of God will reach down to the very anteroom of hell, and even there if we turn our faces to God and say, "I will accept your love," God will bestow the benediction, the blessing of His love upon us.

But that is not all. Then the next word in this text is that in Christ we have loosing. He loosed us. He washed us from our sins in His own blood. First of all He loosed us from the penalty of sin. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). "Being justified freely by his grace through the redemption that is in

Christ Jesus" (Rom. 3:24). Jesus, by His death on the cross, by His poured-out heart's blood, has loosed us from the penalty of sin. That is a thing to shout about. That is a thing to praise God about. That is a thing to rejoice over by day and by night. The fact that in Christ we may have absolute, complete, eternal redemption, cleansing us, loosing us, washing us from every sin, from every stain, from every iniquity, from every blot, from every blemish of sin and of unrighteousness so that neither in this life nor in the life to come, forever, world without end, neither before men nor before the angels nor before God shall we ever have to face the penalty, the guilt, the stain, the iniquity of our sins.

Then we are loosed from the power of sin, from the pollution of sin, from the hold that sin has on our hearts and minds and souls and lives. Jesus Christ does not save us and then let us go. He keeps us. He walks with us and talks with us and abides in our hearts and minds and souls and lives. He lives in us. It is He that is now in us that causes us both to will and to do after the good pleasure of God Almighty. Why, not the best of us, not the choicest of us, not the strongest among us could resist the devil for one minute were it not for the power and the presence of the indwelling Lord Jesus Christ. Yes, when Christ was raised from the dead, when He went back to heaven after forty days, when ten days later He poured out the Holy Spirit on the day of Pentecost, He gave the Holy Spirit among other things the task, the responsibility, the duty, the job, the work of keeping, and keeping out of the snares of Satan, of keeping the hearts and lives and souls and experiences and activities of those that accept the loosing in the blood of Jesus Christ.

You know, regeneration consists of two things. Our sins are forgiven us. That is one. Then the second thing is, the Holy Spirit comes and makes His abode in the temple of the Spirit which is our body. You must remember that. Would to God every one of us, this preacher and every one of you folk would remember this tremendously important lesson, that there is no problem, there is no trial, there is no battle, there is no task, there is no burden, there is no undertaking, that we have to do or carry on or out in our Christian lives, whether in our homes, our businesses or in our schools or in the church, but what the Holy Spirit is ready and willing and eager and anxious to bear the heavier part of the load and to do the bigger part of the work. The reason so many of our church members are so weak and so unworthy, so selfish, so carnal, so useless, so fruitless in the service of the Lord is because they are not giving the Holy Spirit a chance to loose them from the power of the world, the flesh, and the devil.

And then, thank God, one of these glorious, victorious, choice days, we shall be loosed even from the presence of sin. We shall be loosed from the presence of sin so that Satan will be left far behind, so that temptations will no longer afflict us, so that throughout an endless eternity in the beauty of holiness up yonder before the glory-circled throne of God we shall serve our Redeemer and sing His praises with the angelic choir forever and forever. What a thought that is! You know in studying and reading I have found that the closer

(CONTINUED ON PAGE 4)

YOUTH'S CORNER

(CONTINUED FROM PAGE 1)

manded the death penalty in Israel for cursing father or mother (Lev. 20:9); for adultery and kindred sins (Lev. 20:10-16); for murder (Lev. 24:17); for kidnapping (Exo. 21:16; Deut. 24:7). Repeatedly God commanded Moses that certain individuals should be put to death.

In the New Testament, too, in this age of grace, we have the plain teaching that "the powers that be are ordained of God" (Rom. 13:1). "Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13:2). And Romans 13:4 says that the ruler "beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Thus the government is required of God to punish sin, even to kill people with the sword as punishment for sin, or to keep order in the government.

When a judge or jury condemns a criminal to the electric chair and the warden pulls the switch, they simply act as the ministers of God, doing His will. When a policeman arrests a criminal or finds it necessary to use a gun in breaking up a robbery or arresting a murderer, that policeman acts as the minister of God. God commands the government to act for Him in such matters.

A policeman may love a criminal, may pray for him, but nevertheless pleases God when he arrests him. The warden of a penitentiary may be kind to a condemned man, should pray for him, should try to get the condemned man to trust in Christ, but still the warden should proceed with the execution according to law—God's law as well as the law of society.

Wars, Then, Must Sometimes Be Fought As A Matter of Principle To Enforce the Right

Sometimes there are wars in which a Christian could not conscientiously engage. No Christian ought to go to war as a bandit to overrule and kill weak and defenseless people just as a matter of greed or gain or glory. Surely a professional soldier who loves to kill people and so hires himself out to kill first for one nation and then for another is to be despised as a murderer.

But on the other hand, when commanded by a good government, in a righteous cause, sometimes Christians should act with and for the powers that are ordained of God for justice.

I can well believe that a soldier of Poland, willing to die for his country, not seeking to wrong anybody, but trying to protect his family and loved ones and his government could conscientiously fight against Germany's unprovoked attack. Such a soldier might well feel that in obeying the orders of his government he followed the commands of God. At least such

a soldier would be following the example of many godly men in the Bible who were approved of God.

Consider that David went to war and in the battle killed the giant Goliath. And remember that David said, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel" (I Sam. 17:45). Repeatedly God gave commands to His people to go to battle, and many, many times delivered them: Moses, Joshua, David, Asa, Hezekiah, and others.

War is a hateful and terrible business. Let no one encourage it; let all of us stay out of it if we can. I believe that America can and will stay out of the present European war. But we must remember that God is against sin and has commanded rulers on the earth to put down crime and rebellion. They often sin against God, and yet "the powers that be are ordained of God."

It is certain that world-wide peace will never come until Jesus comes to reign. As long as we are in a world of criminals, crime must be punished, sometimes with death. There must be policemen and courts and jailors. Likewise, as long as we live in a warring world of greedy, wicked, sinful men, governments must have armies. Armies should be policemen, set to keep the peace and enforce the law. And some one has to be on the police force.

It is well to remember that some great Christian characters have been soldiers. Think of Stonewall Jackson, Robert E. Lee, and George Washington. Abraham Lincoln was once a soldier and later as president was commander-in-chief of the armies of the Union in the Civil War, and earnestly prayed and depended upon God for guidance. Certainly we cannot say that soldiers are never Christians.

But the great mass of soldiers have been bloody, vengeful, wicked men. Generally war is mass-murder, inspired by hate, fed by lies, directed by vain ambitions and desire for power or gain. Usually war destroys civilization, lowers morals, brings untold misery, and leaves an aftermath of debt, poverty, hate, ruined bodies and damned souls. I advise every boy to stay out of the army and navy even in peace time unless conscripted. If drafted by the government, I advise young men to seek non-combatant work. If conscience will not allow one to fight, then follow conscience and serve God at any cost. But conscience, an enlightened Christian conscience, would never lead one to join with Communists and other such unchristian elements as usually lead pacifist organizations. And no Christian, for the sake of conscience, would ever aid the enemy or work against his government to cause defeat or internal trouble.

Most of those who belong to peace organizations are shallow thinkers and are not true to the

Bible in their attitude or thinking.

The Real Sin of War Is Hate

At any rate, every Christian should have a heart full of love and compassion for all men and should never willingly, or unnecessarily, harm others. A man can be a murderer without even lifting a gun (I John 3:15). A noble man like Washington or Jackson might bear the sword as a matter of duty, might even feel that he was a minister of God in war, and yet would love his enemies and earnestly pray for their good. Hate is the terrible sin of war.

Let us pray for all men and earnestly beg God to bless our government and keep us out of war.

Paul teaches us:

"I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks be made for all men:

"For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2).

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

"Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well" (I Pet. 2:13, 14).

THINKS PAINTED FACES HINDER SOUL WINNING AND ANSWER TO PRAYER

It is amazing how much interest there is in how Christian women should dress and whether or not they should use cosmetics. Letters continue to come commenting on articles in Youth's Corner and expressing strong opinions. Here is a fine letter from an intelligent and evidently very earnest and genuine Christian woman of Missouri.

Webster Groves, Missouri
Nov. 7, 1939

Dear Brother in Christ:

Yesterday *The Sword of the Lord* for Friday, November 3rd arrived. I have read it carefully and thank God for the searching sermons therein. There are so few faithful, bold men of God in these perilous times, that I thank God upon every remembrance of them.

In this issue, however, one department, "Youth's Corner," troubled me. I hate to see you lower the colors because "a lovely Christian woman" took umbrage at your article on rouge and lipstick. I gathered that she uses artifice so cleverly that one can hardly detect it. This reminds me of what Dr. Torrey said of the moderate drinker—that he caused the downfall of his weaker brothers, whereas the drunken sot in the gutter was

(CONTINUED ON PAGE 3)

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JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

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YOUTH'S CORNER

(CONTINUED FROM PAGE 2)

a solemn and ghastly warning to them.

You go on to say this lovely woman is earnest in prayer and a frequent soul winner. It is beyond my comprehension. When I was converted, the very first thing I was convicted of was the paint on my face, and I was from the South where, you tell us, the women use more artifice than in the North. After I stopped using rouge, I was pried with questions as to the state of my health because of my extreme pallor. I am very sure that, if a painted-face personal worker had dealt with me in my ungodly state, I would have treated her efforts with scorn.

Prophets in these days are pleading for a revival, and God is ominously silent. I feel no doubt that this silent heaven can in part, at least, be accounted for by the worldly choirs that sit on the platforms and by their immodest attire and imitation of the unsaved in make-up and short hair disobey and dishonor God and give the lie to the preaching. Here and there comes a tiny shower of blessing, but for the most part, we have pitiful poverty. My soul is so vexed by what I behold in the places of worship conducted by fundamental preachers, who are supposed to teach separation from sin, that I rarely go. You see, almost half the services is music, and the women predominate, looking like chorus girls from a present-day theatre.

Keep up your plain preaching, even though Satan may put up a strong fight and thin your ranks. Some day God will surely vindicate you.

In closing, "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

Sincerely yours in Christ,
M—R. A—

From the above striking letter let me draw some lessons. First, it is certainly true that rouge and lipstick are offensive to many lost people who do not think it proper for Christian women, and obviously is offensive to many spiritual Christians. Second, something impresses thousands of new converts to leave off rouge and lipstick and be more careful not to dress like the world dresses. Is this the work of the Holy Spirit? Undoubtedly it often is, if not always. Third, the best part of the letter is the wonderful verse of Scripture that every woman and girl should memorize: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

Fourth, I suggest that very prayerful and earnest Christians may differ sometimes about details where there are no exact commands in the Word of God. Personally, the editor feels that face powder is not offensive nor especially artificial in effect, but that rouge and lipstick are usually artificial, and most of the time, offensive, since they seek not natural beauty but to keep up with the style which is often bizarre and unnatural. Some will differ, thinking it wrong to use face powder even, and others will think rouge and lipstick moderately used are not offensive, but helpful. On one thing we will all agree, and that is that no Christian woman needs to pattern after the world. Let us be careful to seek the leadership of the Holy Spirit and not to judge others who differ honestly.

Chicago Services Run To November 27

Yesterday, Sunday, there were about seven blessed conversions in the morning and evening at Marquette Manor Baptist Church, and yesterday afternoon a large crowd assembled at 3:00 p.m. in the Grand Opera House for a special afternoon service. Two were saved at the close of this service.

Good crowds are attending the revival in the evenings and the noon-day meetings, and the mail indicates a very fine hearing over the radio.

The revival at Marquette Manor Baptist Church will close Sunday night, November 26th. The services with the Christian Business Men will close in a big theater meeting Sunday afternoon and a men's rally with 200 men Monday night. We expect God to continue blessing in a wonderful fashion, but I will rejoice to be home.

This week it is my privilege to speak each morning, except Monday, to the young women in Moody Bible Institute, and all my stay here I have had the privilege to eat breakfast with some of the Moody faculty and staff.

I am especially grateful for the fellowship with outstanding Christian leaders that is possible here. Mrs. R. A. Torrey, widow of the famous evangelist, R. A. Torrey, came to hear me preach at Wheaton College Church, and it was a great joy for me to meet her. Yesterday I had breakfast with Dr. Scott from China, the father of Betty Scott Stam, who with her young husband was beheaded for Christ's sake by communists in China. The blood of these martyrs is seed from which God will get a great crop of missionaries, I trust. Dr. Scott is a remarkable man, and his entire family is serving in the mission field.

Today Mr. Lee (native Chinese), formerly a prominent broker in China, but now helping to establish Christian radio stations in China, spoke with real blessing to the theater crowd in a preliminary service before my broadcast message. On Thanksgiving Day Andrew Gih, well-known Chinese evangelist, author of the thrilling book, *Twice Born, and Then—*, will be the preliminary speaker before my message. The theater is always filled for Thanksgiving Day, the Christian Business Men say. Next Thursday, November 23, will be the date observed here. (I hope to observe November 30 as Thanksgiving Day with our church and friends in Dallas.)

Day after day some of the best preachers in the Chicago area take part on the program, and the best musicians sing for the glory of Christ. Following the theater service, a group of us always have lunch together in the Pine Room at the Triangle Restaurant. The fellowship is sweet.

Several thousand gospel booklets have already been given away, and I expect to give 10,000 or more away, free to radio listeners, attendants at the theater, etc. It will cost me perhaps \$150.00, perhaps more. If any feel impressed to help on the printing bill, they may do so, and we will expect that dozens of souls will find Christ through these printed messages. I think we got fifteen or twenty signed decision slips through the mail from tracts given out in this area last February when I was in Chicago.

Yesterday (Sunday) I spoke four times. Almost every day I speak three times. God has given me strength, joy in the work, and fervor of heart. And praise His name, best of all He has saved souls and given evidence that He is warming and reviving the hearts of His people.

WOMAN CLAIMS CHRIST THROUGH BOOKLET, "THE LAST JUDGMENT"

Mrs. E—E—, Washington, Indiana, writes:

"Dear Brother Rice:
"I just finished reading *The Last Judgment*. I can say sincerely this day I give Him my heart and trust Him to forgive me. I will claim Him as my personal Saviour. I will never turn back."

Thanksgiving Service November 30

On November 30th the Fundamental Baptist Church will have the regular Thanksgiving service at which time we will have song, praise, and short messages. Friends are invited to bring their lunch and enjoy good things with us.

Pastor John R. Rice will be home for the occasion.

Dr. Riley's Seminary and Bible School Near 1,000 Enrollment

Word comes that the Northwestern Bible and Missionary Training School and the Northwestern Evangelical Theological Seminary, Dr. W. B. Riley, Founder and President of both, are enjoying the greatest year in their history.

The enrollment at present, in the two schools, is 931; and the president thinks it is certain that with the opening of the second semester, February 1, the enrollment for the school year, 1939-40, will exceed 1,000 students.

These schools, involving the employment of twenty-five professors, are wholly a work of faith; and yet, the annual expenditure, pushing on toward \$100,000 a year, is contributed by the friends of the school. Dr. Riley refuses to take money from any save Fundamentalists; and also has declined, up to date, any suggestion of endowment.

Missionary From Ethiopia to Speak In Both Services Sunday, Nov. 26

Rev. E. A. Shank, who has been greatly used of God as a missionary in Ethiopia and at home, will speak Sunday at the Fundamental Baptist Church, 201 East Tenth Street, in the absence of Pastor John R. Rice. Be sure to hear him in both services, at 11:00 a.m. and 7:30 p.m.

Sunday School for everybody at 9:30.

Mrs. Shank will speak to the women at their service Sunday night at 6:45.

Dr. Rice will be home for the service Wednesday night and for Thanksgiving service Thursday, November 30th.

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Young people ought to read. Good books are an education. They give knowledge of people and places, facility in the use of language. By all means read Christian novels which, besides being fascinatingly interesting, are pure in language and plot, point people to Jesus Christ, show how to be saved, and show the glory of Christian manhood and womanhood. We commend these novels, and believe every one of them will be a real blessing.

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IN CHRIST

(CONTINUED FROM PAGE 2)

a saint gets to God the more he hates himself, the lower he is certain to be in his own estimation. The greatest Christians have been the greatest penitents. The greatest Christians have been people of the uttermost self-abnegation and self-repentance. Yes, the greatest of them all, Paul the apostle, said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). If Paul needed to make a statement like that, then where would we be and where are we? But, Beloved, one of these days God will take us out of this old world, and God will take us out of sin, and God will take us out of temptation. God

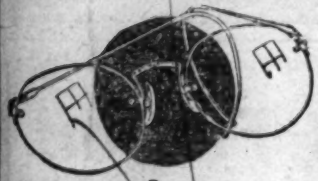
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will take us out of the traps of the devil, and God will bring us to the kingdom of glory. Some day He will bring us together in the New Jerusalem, in the new heaven and new earth where sin will be no more. So I repeat, not only does Jesus love us, but He loosed us — we mustn't talk about it in the past tense, for He is doing it right now — loosing us from the penalty, the power and the presence of sin.

Then the text goes on and says, "And hath made us kings and priests unto God," etc., in the service of our Redeemer. Not only has He loved us, not only has He loosed us, but, thank God, He has lifted us. First, He lifted us up into salvation. You remember what John said of Jesus: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Yes, Paul the Apostle tells in the eighth chapter of Romans that when we come to Christ we become the children of God, brothers and sisters of the Lord Jesus Christ by the grace of saving adoption. We are lifted up. We are lifted out of the poor and the low and the weak and the wicked. We are lifted out of the muck and the mire of earthliness. Our ambitions are changed, our aspirations are sanctified, our hopes are lifted up until the vision and vista of God's great glory revolves before us. We are lifted up out of ourselves until once more we long and yearn and strive and toil and weep and aspire for the things of God and of eternity. I tell you, that is a lifting! I thank God for it. I am not satisfied with what I am. Certainly God knows I am not satisfied with what I was before I became a Christian. I can't be satisfied. I don't want to be satisfied. God keep me from being satisfied — thank God, the Lord provided, He made ample provision by the power of the Spirit that I may be lifted up to higher, loftier planes of salvation by the indwelling and power of God's Spirit.

Then He lifted us up to supplies.

You remember that Paul said, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). God has lifted me up and out from the fear and uncertainty of physical distress or desolation, of fear of financial disappointment and fear of discouragement, of fear of the future, of fear of sickness, of fear of old age, of fear of death because I can say with Paul the Apostle, "He that spared not his own Son, but delivered him up for us all, how shall not with him also freely give us all things?" (Rom. 8:32).

I have been lifted out of the doubt and uncertainty of life. I don't care what happens tomorrow — I don't care, I'm not interested in it, I'm not even thinking about it. I know God knows and that is enough for me. Well, how about piling up money and property? No, I won't, I'm not going to give my attention to money when the best thing I can do is to draw closer and closer to God. He has the cattle on a thousand hills. He has promised to supply all of my needs according to His riches in glory by His Son, who loved me enough to die for me. Yes, I have God, Christ, and the power of the Holy Spirit. May He lift you out of any kind of fear you may have in this life or of the life to come. You know, with every ounce of sense I have in my head, with every bit of experience of these brief years, I tell you the reason so many of our church members never sacrifice a thing for the service of the Lord is that they are crawling on their spiritual bellies on the ground. They are crawling. They have not been lifted up. They may have been saved, but they are afraid, they haven't assurance, they haven't victory, they haven't courage, they haven't inspiration of God, they are not big-souled enough. We don't have enough Wannamakers. We don't have enough Judge Wallaces. We don't have enough Judge Lattimores. I guess Judge Lattimore suffered when he sold his home in order to build up the church out yonder at Austin. I

guess they suffered. I guess they didn't have as much money. I guess they didn't have as good a name. But I tell you before God, I would rather have the reputation of Judge Lattimore in heaven, than to have Terrell, Texas, on a silver platter. These weak-kneed, blow hot and blow cold, spineless, Christless men that we have in the churches don't have the sense that God gave to a Texas horned toad when it comes to comparing values. For a little money — most of them will never have more than four or five thousand, or ten thousand dollars — they are selling the Saviour, they are selling their service, they are selling their assurance of God, losing their souls, selling their peace of mind for a few paltry dollars that won't do any good anyway.

Then God has lifted us up through Christ not only to salvation, not only into the abundance of His supplies, but He has lifted us up into service. It is a glorious thing to be a servant of Christ. Most of our people don't appreciate it. Listen to me, I don't care if you are the best school teacher in this town, the humblest Christian has a loftier place than the best school teacher. I don't care if you are the biggest business man in this town, whether banker, lawyer, real estate man, or a department store owner, or moving picture show operator — I don't care who it is — the humblest Christian, the child of God that is serving the Lord, has a loftier position than the loftiest business man or woman in this town.

Listen, I've told you before and I tell you again, you can take all the presidents of the United States that ever lived and put them on one side of the scale and put the humblest servant of the cross, the humblest servant of Christ who is sacrificially, surrenderedly and longingly and earnestly consecrated, and with zeal is serving the Lord; he may be uneducated, but I tell you this humble Christian will out-weigh all of these Presidents that have ever ruled our great country. May God help you to see it. The biggest job you can

have, the greatest honor God can bestow upon you, the loftiest position you can be elevated to in life or death or through the endless eternity is to be a servant of the Lord Jesus Christ, to serve God — to serve God.

Now this morning God offers to every one of us this love, this loosing, and this lifting. And my prayer is that God may give you and me, all of us, the grace first of all to see and appreciate this love, this loosing and this lifting, and then to turn ourselves over to God completely that He may love us, that He may loose us, that He may lift us, that our days might be moved by His will that Christ be magnified through us and the Church built up and multitudes of precious souls come to know Christ as their personal Redeemer.

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